11A89

A DIVINE TRAGEDIE
LATELY ACTED,
Or
A Collection of ſundry memorable examples of Gods judgements upon Sabbath-breakers, and other like Libertines, in their unlawfull Sports, happening within the Realme of England, in the compaſs only of two yeares laſt paſt, ſince the Booke was publiſhed, worthy to be knowne and conſidered of all men, eſpecially ſuch, who are guilty of the ſinne or Arch-patrons thereof.

PSAL. 50. *verſ.* 22.

get God, leſt he teare you in peeces, liuer you.

Moralium. lib. 36. *c.* 18.

Deus, etſi quædam longanimiter tolerat, quædam tamen in hac vita flagellat, & hic nonnunquam ferire incipiat quos æterna damnatione conſummat.

Tibullus Elegiarum. lib. 3. *Eleg.* 7.

——Fœlix quicunque dolore
Alterius diſces poſſe carere tuo.

Concil. Pariſ. 2. *lib.* 3. *c.* 5.

Salubriter admonemus cunctos fideles, ut diei Dominico debitum honorum & reverentiam exhibeant. Quoniam hujus dehonoratio, & a Religione Chriſtiana valde abhorret, & ſuis violatoribus animarum perniciem proculdubio generat.

Alex. Alenſis ex Hieron. P. 3. *Q.* 32. *M.* 4. *Art.* 1. *Reſol.*

Quis dubitat Scelerauius eſſe commiſſum, quod gravius eſt punitum? ut Num. 15. 35. ibid.

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

Anno M. DC. XXXVI.

TO THE READER.

Christian Reader, it is a true saying of that royal King Salomon Prov. 19. 29 *Iudgments are prepared for Scorners:* that is, for such who contemne the precepts and admonitions of God, and his faithfull Ministers. And as they are thus *prepared*, so are they oft times executed upon such, even in this present life: that Gods power, truth, and justice might be manifested, & wicked men trighted from their evill courses: So the Psalmist: Psal 9. 16. *The Lord is knowne by the judgment that he executeth; the wicked is snared in the work of his own hands:* the reason is thus rendered by the Prophet, Isay. c. 26. 9. *For when the judgements are in the earth, the inhabitants of the world will learne righteousnesse*; though never so indocible and refractory before. Neither doth God so inflict his judgements, * as to have them presently forgotten; but he stampes a *Memento* on them; *having so done his marvelous works* (as well of justice, as of mercy) *that they ought to be had in remembrance.* Psalm. 111. 4. Himselfe therefore hath vouchsafed to record (even in sacred writ) many notable examples of his avenging justice, both generall, Nationall, and personall, for all posteritie to con-

* *As he hath done on the 4 Commandement it selfe, and on these Infringers of it.*

template; prefacing some of them with a special *Memorandum* for our more serious consideration of them; as Luk. 17. 32. *Remember Lots wife*: which judgments tho' exceuted many thousand yeeres past, *yet they remaine still fresh upon record*, as done but yesterday, even *for this very end, that they might be examples unto us, not to lust after evil things as they lusted*, nor to trace the footsteps of their sinful wayes, least we should incurre the selfe same *exemplary punishments* as they sustained. 1 *Co.* 10. 5. *to* 12. And as God himself, so holy men of God in al ages, following his example, have carefully observed, and registred to posterity the special most remarkable judgments of God upon obstinate sinnes & sinners of all sorts, (with which not only ecclesiastical, but even profane Stories, are fully fraught) happening in the ages, and the places wherein they lived: Many whereof *Mr. Iohn Fox in his Acts and monuments*, neere the end, *Mr. Raynolds* in his *Treatise concerning the miraculous discovery & punishments of murders & Murderers*. Dr. *Thomas Beard in his Theatre of Gods judgements*, with sundry others, have collected and digested into intire tractates, the very reading & serious perusall whereof, would no doubt daunt the most professed Atheist, & reclaime the most incorrigible sinner. I therefore desiring to tread in their pious footsteps, having received from good intelligence many memorable presidents of Gods avenging Iustice upon Sabbath-breakers; & the profaners of Sacred times devoted to his service, happening within the compas of our little Iland within two yeres space (since the publication of the *Declaration for sports & pastimes after evening Prayer on the Lords day in the Parish Churches by divers*(a) *Ministers*) hath set open the sloudgates to this presumptuous Sinne of Sabbath-breaking; thought it a part of my bounden duty to pre-

(a) *Nullam habet spem salutis æger quem ad intemperantiæ. Medicus hor[illegible]*

ſerve and propagate their memorie both for the honour of Gods truth and juſtice; the vindication of the intire ſanctification of his ſacred day, (which he hath viſiblie pleaded for from heaven, ſince men have been ſo audaciouſly profane, as to pleade, and I would I could not ſay to (b) *write* and Preach againſt it upon earth) the clearing of thoſe Miniſters innocency, who now unjuſtly ſuffer through the malice of ungodly perſecuters, and raging Prelates, for refuſing to joyne with others in ſpurring on the people to the gredy perſuite of this crying dangerous Syn, to the ruine of their Soules, their bodies, and ſhame of our religion, and the monition of this preſent, and all future ages, to beware of this ſo dangerous a tranſgreſſion. How God hath puniſhed this very ſin in former ages, in ſuch who have either by dancing, Sports, Paſtimes, or unneceſſary labors & travells profaned his Sacred day, I meane not to record: he that liſteth may read ſtore of ſuch examples regiſtred to his hands in the *Counſell of Paris, under Lewis and Lotharius anno* 829. *l.* 1. *c.* 50. (which relates in generall; *That many preſent in this Ceuncell were eye-witneſſes, and others of them had it by relation, that ſome men upon the Lords day being aboute their husbandry, have beene ſlaine with thunder, ſome puniſhed with the contraction of their ioynts and ſinnewes, ſome even with viſible fire have had their bodyes and bones burnt up in a moment, and ſudenly reſolved into aſhes, and that many other terrible examples of like nature have happened and did fall out dayly: By* WHICH IT WAS DECLARED THAT GOD IS MVCH OFFENDED WITH THE DISHONOVR OF SO GREAT A DAY;) In Petrus Pleſſencis in Litania major Sermo. 20. *Matt. Paris*, Hiſtoria Major Anno 1200. p. 194. in *Roger Houenden* Anno 1200. p. 822.

(b) See the doctrine of the Sabbath, The Hiſtory of the Sabbath, the treatiſe of the Sabbath-day & diſcourſe of the Sabbath lately printed: which tho they condemne the very name of Sabbath, as Iewish yet they are all characterised with that name and Title.

In *Mathew Westminster.* Flores Historiarum: Anno 1200. In *Vincentius Belvacensis*, Speculum Morale l. 3 pr. 9. Distinctio 9. of dances, in the *flower of the Commandements*, printed in the beginning of K. Hen. 8. fol. 159. to 163. In *Henricus Gran.* Distinct. 9. Exemp. 51. in the Magdeburge *Centuries Centurie.* 12. c. 6. In Dr. *Bownd* his doctrin of the Sabbath Edition. 2. p. 252. to 263. the first booke: in Mr. *Iohn field* his declaration of Gods judgements at Paris garden: in *Mr. Philip Stubs* his Anotamie of abuses. p. 185. in the *Practice of Piety*: 429. to 434. and Dr. *Beard* his Theatre of Gods judgements. All which have regestred sundry notable Iudgements of God upon sundry Sabbath-breakers (which have presumed to daunce, worke, or travell, on the Lords holy day (of purpose to shew the danger of profaning holy times, and to deterre men from this common sinne, for which so many have smarted from heaven in an exemplarie manner. I shall therefore confine my selfe only to such domesticke examples, as have fallen out in sundry corners of this our Realme within these two yeares, of purpose to refute the * *madnesse of these Prophets*, who in the Presse and Pulpit, and the prfanes of those people, who in their dauncing-greenes, and maypole arbors, have beene so audacious, as to affirme, *the prophanation of the Lords day by Maygames, Daunces, Maypoles, Wakes, and common Labour out of time of divine Service*, (*especially after evening Prayer*) to bee no sin at all against the 4. *Commandement or any other Law of God or man*: but (c) *necessary and commendable pointes of true Christian Liberty* (they should have sayd of carnall and heathenish licentiousnesse rather) *from which the people must not be debarred*; But let these blinde guides, and libertines learne from these examples, to correct this their

* 2. Pet. 2. v. 16.

(c) See the History, Treatise, Discourse & Doctrine of the Sabbath accordingly, and sunday no Sabbath.

their erroneous judgement, and practise; *for feare the Lord make them the next examples in this kinde, to teach others to keepe his Sabbaths better*, and more intirely for the future. And if these tragical spectacles of divine Iustice will not perswade them, & that such profaning of the Lords most Sacred day, is a Syn, yea and a crying Syn too, as all our writers, yea and our Prelates generally, till now of late have unanimously defined, and the whole *State in Parliament in* (d) *two late famous Statutes* and (e) *two more ancient Acts*, to omit our (f) *Homilyes* (g) *Common Praier booke*, (h) *Canons*, (i) *Articles, and* (k) *Injunctions*, which conclude the same) I say have adjudged such a presumptuous transgression, as will draw downe Gods vengeance on mens heads, Our late Soveraigne *K. Iames* of happy memory and our present gracious Soveraine Lord *K. Charles* with all the *Prelates, Cleargy and people of the Realme in the first yeere of both their Raignes*, in the severall Bookes of *Common Prayer, and order for the publike fasts set out by their royall authorities, and the Bishops advice, with the Consent and hearty desire of the whole Realme for the abating aversion, and ceasing of those dreadfull eating Plagues which then* swallowed up many thousands *of people every weeke* will informe them; That among other Syns, *The profaning* OF THE SABBATH (So *King Iames his Booke* styles the Sunday) and *not keeping holy the Lords day, was one chiefe cause why those two great terrible Plagues* (and why not also this great Plague which is now begun and spread much abroad) *brake in upon us*; to the destruction not of some few Particular persons, but of many thousands, and the punishment of the whole Realme, and Nation in generall. And because some of these men plead most falsly, *that the chiefest writers*

(d) 1 Can. 1. 3. Car. c. 1
(e) 127 H. 6. 4. 5. & 6. E. 6. c. 3.
(f) Of the Time and Place of Prayer. part. 1. Of Disobedience and unlawfull Rebellion part. 3. p. 192. 293.
(g) The Prayer after the 4. and 10. Commandement.
(h) Canon. 13. 163.
(i) Article. 35 of Ireland 56.
(k) Queene Elis. Iniunct. 20.

writers of the reformed Churches are of their opinion, (l) Mr Rodolphus Gualter, and (m) Wolfgangus Muſculus (men of principall note and learning among them) will both aſſure them, *that the Lords day is not onely* WHOLLY, ONLY, AND INTIRELY TO BE SPENT IN RELIGIOVS PVBLIKE AND PRIVATE DVTIES OF GODS WORSHIP, AND THAT DAVNCING, SPORTS, AND PASTIMES, ON IT, ARE SINFVLL, AND EXECRABLE; (the conſtant judgement of all forraigne Proteſtant divines whatſoever, as I am able to prove; what ever (n) Dr Helyn or (o) others have raſhly averred to the contrary; But likewiſe further informe them, *That God may juſtly reuenge the great contempt of his Deity in profaning his ſacred day with daunces and ſuch like Revels and diſorders*, *WITH HORRIBLE PVNISHMENTS, NEITHER IS IT TO BE DOVBTED* (*ſaith Mr Gualther*) *THAT THE PROFANATION OF THE LORDS DAY, IS NOT THE LEAST CAVSE OF THE EVILS AND CALAMITIES OF OVR AGE*, Yea their owne moſt illuſtrious Cardinall *Robert Bellarmine* (whom they almoſt deify when they doe but name him:) is ſo farre a Puritan in this particular, that he not only ſpends (p) 4. or 5. *whole Sermons againſt dauncing, mummeries, maskes, and ſuch like Baccha-nals*, (which he ſimply condemnes at all times, *but eſpecially on ſacred feſtivals* and *Lords dayes as moſt deteſtable profanations of them*;) but likewiſe profeſſeth: *that the practiſe of them upon ſacred times*, was the occaſion of all the *publike calamities* and judgments which they ſuffered. But by theſe *Daunces, Mummeries, Baccanels, and diſorders* (ſaith he) *we polute the holy dayes of the Lord: and yet nevertheleſſe do we inquire the reaſons why God doth punniſh us? why we are ſlaine in our very houſes? doe not*

(l) Homil. 162. in Mat. fol. 308. Hom. 28. in Mar. f. 35. Hom. 56. in Lu. f. 141 Hom. 36. in Ioan. f. 77. Hom. 88. in Act.

(m) Comment. in Matth. 12. & 14. p. 376 423. in Ioan. 7. f. 293.

(n) Hiſtory of the Sabbath. part. 2. c. 6. Inſt. 9. 10

(o) D. Pocklington Sunday no Sabbath. p. 8

(p) Concio 6. 9. 19. 20. 21.

the Scriptures cry aloude, Sinne maketh a people miſerable: And there is no evill in the Citie, which the Lord hath not done. *Therefore theſe our ſinnes of profaning the holy dayes of the Lord with daunces, revels and bacchanals, have procured us famine, and poverty, and peſtilence, and ſedition,* and ALL PLAGVES AND SCOVRGES. *And verily* (ſaith he) in another Sermon. *I vehemently feare, that if we proceed to celebrate the Bacchanals with mummeries, and maskes, and daunces, as wee doe at other times, and to provoke God to wrath, with ſo many wicked Paſtimes, our ſinne will be growen to the full at laſt, and the anger of the Lord be ſo farre incenſed, that he will utterly deſtroy us, as wee ſee hee hath deſtroyed many nations, for what I pray hath deſtroyed Grecia? But even that very thing which we doe? They were men exceedingly given to drunkenneſſes, feaſting and* DAVNCING, (*and that upon ſacred times*) *as may be knowne, by the Orations of Baſill, and Chryſoſtome. But what hath God done? becauſe they were addicted to theſe things, and eſpecially to* DAVNCING, *he hath impoſed ſuch a ſevere tyrant* (*to wit the Turke*) *upon their necks, that they now groane under the yoke, and are preſſed with ſo heavy a burthen,* THAT THEY HAVE NEITHER TIME, NOR WILL TO DAVNCE OR CAPER. Thus *Bellarmine* to his great admirers ſhame and refutation. If then this ſinne of profaning the Lords day, by dauncing, Maygames, Ales, Paſtimes, or unneceſſary travell and labour, draw downe Gods Plagues and vengeance upon whole Kingdomes and Churches, as theſe authors, (together with *M. Iohn Feild, in his declaration of the judgement of God, at Paris Garden*; & *Humphry Robarts in his complaint for the Reformation of divers vaine, and wicked abuſed exerciſes, practiſed on the Sabbath day, which tend to the*

hinderance of the Gospel, and increase of many abominable vices: Printed by Richard Iones, London 1580. *together with Mr. Philip Stubs, in his Anatomie of Abuses, and M. Iohn Northbrooke in his Treatise, wherein dicing Daunсing, vaine Playes and Enterludes, with other idle Pastimes and exercises commonly used on the* SABBATH DAY, *are by the Word of God, and Auncient Writers reproved, Printed for George Bishop, London:* 1579.) most punctually testifie: and the *Practice of Piety dedicated to his Majestie, and* 39. *times Printed by publike authority resolues:* no wonder if it hath lately caused God to unsheath his sword of exemplarie justice upon these particular persons, (that I speake not of the whole Kingdome in generall now scourged with a fresh plague and lately a drought) whose tragicall Examples I heere present unto your view, to deterre all others from this Sinne. It is a true saying of *Cyprian*, *Præhentur cunctis Exempla, cum fuerint quibusdam irrogata Supplicia. The Divine Punnishments of a few are warnings to all*: God grant that these may be so to us. *Hee* (saith the Father) is *over audacious, who strives to passe over there, where hee hath seene another to have fallen: hee is outragiously heade-strong, who is not strucke with feare, when he beholds another perish in that course, which he is running: he onely is a lover of his owne safety, who takes warning by the Deathes of others: and he alone is a prudent man, who is made wise by the Ruines of other men.* God of his mercy vouchsafe that the exemplarie deathes of these few here specified (and of thousands more in this time of mortality, occasioned by the Sinne of Sabbath-breaking, as were the former pests; *Together with a Plague in Pope Pelagius the second his time An. Domin.*

591. as *Petrus Bleſienſis in his* 20. *Sermon de Litania majori, records* :) may prove life to many; and the judgements on ſome, become remedies to cure all, who are ſicke of the ſelfeſame ſinne.

Amen.

Examples of GODS Iudgements VPON *SABBATH-BREAKERS.*

THese Examples of Gods judgements hereunder set downe, have fallen out within the space of lesse then two yeares last past, even since the Declaration for sports (tollerated on the Lordsday) was published, and read by many Ministers in their congregations; for hereupon ill disposed people (being as dry fuell, to which fire being put, quickly flameth forth; or as waters, pent up and restrained being let loose, break forth more furiously) were so incouraged, if not inraged, as taking liberty dispenced, thereby so provoked God, that his wrath in sundry places, hath broken out to the destruction of many, would to God to the instruction of any. and the judgements are so much the more remarkable, that so many in number, as here are observed, (besides many more, no doubt which have not come to our eares) should fall within so narrow a compas of time, so thick, and that in so many places: as we read not of such a number

ber of judgements in this kinde for this one ſin throughout the whole hiſtory of time, from the Apoſtles hitherto: So many there are of them, as, it were too heatheniſh to impute them to chance, & too much ſtupidity, & envy of Gods glory, not to acknowledge the ſpeciall hand of God in them, upon ſuch tranſgreſſors of his own ſacred day: And it were to be wiſhed, that all the examples in this kind, within this compaſſe of time; were diligently collected and compiled into one Narration, for the further illuſtration of Gods glorie, and for admonition to all Sabbath-breakers, who if they repent not, nor ſurceaſe from ſuch their profaneſſe, it may juſtly be feared, that the number of ſuch examples will be daily increaſed, till they make a heape for all the World, to ſtand amazed at. In the meane time, who ſo is wiſe, and will obſerue theſe things, even they ſhall underſtand the loving kindneſſe of the Lord: Pſal. 107.43. as for the truth of them, I have good teſtimony under the hands of men, of ſufficient credit, for the moſt of them; and the reſt hath come to our eares by credible report. If it ſhall ſo fall out, that one or two, or ſo, ſhould proove otherwiſe, either for the ſubſtance, or circumſtance; let not the Reader blame me, who have uſed my beſt diligence to inquire out the certaine trueth of them all, and I am ſure the moſt of the examples are confirmed by witneſſes without all exception, and none of them is to me of any ſuſpected credit; So as heere are no fained miracles, nor fabulous ſtories, nor ould Wives tales, for profane Scoffers to jeare at, and play upon, thereby to diſgrace and diſcredit all trueths in this kind, as ſome of late have done (Hiſtory of the Sabbath. part 2. cap. 7. pag. 223.) but theſe examples are ſuch, as will abide the

triall and ſearch of this preſent age, wherein are yet living ſo many both eare and eye witneſſes of them.

EXAMPLE. 1.

1634. A Miller at Churchdowne, neere Gloceſter, would needs (contrary to the admonitions both of his Miniſter in private, and generally in publike, yea and that very day, and of other chriſtian friends) keepe a ſolemne Whitſon ale, for which he had made large preparation and proviſion, even of threeſcore dozen of cheeſcakes, with other things proportionable; in the Church-houſe, halfe a mile from his mill, his muſical Inſtruments were ſet forth on the ſide of the Church-houſe, where the miniſter and people were to paſſe to the Church to evening Prayer. When prayer & ſermon were ended, the Drumbe is ſtruck up, the peeces diſcharged, the muſicians play, and the rowt fall a dauncing, till the evening; where they all with the miller reſort to the mill; where that evening before they had ſupt, about 9. of the clock on Whitſunday, a fire tooke ſuddenly in the houſe over their heads, and was ſo briefe and quicke, that it burnt downe his houſe and mill, and devoured with all the greateſt of all his other proviſion & houſhold ſtuffe. This is confirmed by ſundry good teſtimonies.

EXAMPLE. 2.

1634. *April.* 20 Richard Benfield an Apparitor in the pariſh of Hemſteed kept an Ale in the Church-houſe, joyning to the Churchyard with dauncing and revelling night and day without controule: pretending that the Biſhop would beare

beare him out) and not unlikly, becauſe at his complaint to the Biſhop of his Miniſter, for preaching againſt dauncing & may-poles, he was ſuſpended for his labor) It happened that upon the Lords day at even, being the 20 day of Aprill, that his youngeſt Sonne was accuſed for ſtealing a purſe, and 20. Shillings in it, from a Butcher who lay drunke upon the board or table in the Church-houſe, for which he was like to bee hanged (the purſe being found about him.) Vpon the 21. day of the ſaid moneth. Benfield his eldeſt Son Richard went down into the Hemſteds Peirſe, about ſome buſineſſe, and his youngeſt brother with him, where they met with a little boy called Baker (that had beene a fiſhing) having ſome ſmall fiſhhes in his hand. Benfields yongeſt Son would have taken theſe fiſhes from Baker, whereupon they fell together by the eares. The eldeſt brother Rich. Benfield went to helpe the younger brother, being too weake for Baker. This Baker did ſweare a great oath that he would ſtab him, if he did meddle with him, upon which words Benfield fell upon Baker, gave him a boxe or two, and ranne away. Baker followed him with his knife in his hand, overtooke him, and thruſt his knife three inches deepe into his body, which wound prooved mortall, ſo that hee never ſpake more words then theſe; oh Iack Baker hath killed mee, and ſo fell downe. Two men men being preſent there, took him up in their armes, brought him up into the Church-houſe alive, & ſo ſoone as they had put him out of their armes upon the Table, he groaned and died.

Remarkable it is, that where the Father drew a'e upon the Lords day, and ſo profaned it: In the ſame place his Son the next day drew his laſt breath: for that the puniſhment inflicted was ſtamped with the reſemblance of ſinne convicted.

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EXAMPLE. 3.

1634. At Baunton in Dorcetſhire, ſome being at bowles on the Lords day, one flinging his bowle at his fellow-bowler, hit him on the eare, ſo as the blood iſſued forth at the other eare, whereof he ſhortly dyed. The murderer fled.

EXAMPLE. 4.

1634. One good man Paul neere Stoke in Dorcetſhire, rejoycing much at the erection of a ſummer-pole, at a Pariſh cald Simsbury in Dorcetſhire, & ſaying before one of his Neighbours, hee would goe ſee it, though hee went naked through a quickſet hedge, which is a cõmon proverb they uſe: Going with the wood in his armes to caſt into the bon-fire, where he lived, and uſing theſe words: Heaven and earth are full of thy glory, O Lord: he was preſently ſmitten by the Stroke of God, & within 2. or 3. dayes dyed, and his wife with him. Theſe two laſt examples are teſtified by a Miniſter in his letter to a brother Miniſter.

EXAMPLE. 5.

1634. A mayd at Enfield neere London, hearing of the liberty, which was given by the booke, which was publiſhed for ſports, would needs goe daunce, with others on the Lords day, ſaying ſhee would goe daunce: ſo long as ſhee could ſtand on her leggs; ſhee daunced ſo long, that thereof within 2. or 3. dayes ſhee died.

EXAMPLE. 6.

In the edge of Eſſex neere Brinkley, two fellowes working in a chalke pit, one was boaſting to his fellow-

fellow, how hee had angred his Mistris with staying so late at their sports the last sunday night, but he sayd he would anger her worse the next Sunday. He had no sooner said this, but suddenly the earth fel downe upon him, and slew him out right, with the fall whereof his fellows limbe was broken, who had been also partner with him in his jollity on the Lords day, escaping with his life, that he might tell the truth, that God might be glorified and that by this warning he might repent of his sinne and reforme such his profanesse, and remaine as a pillar of salt, to season others with feare by his example.

EXAMPLE. 6.

The last Spring, a Miller hard by Wootton in Worcester shire, went on the Lords day to a wake, whence returning home againe, the same day at night found his Mill and house all on a fier; this was testified by a Minister (in a Reply to another Minister) who was an eye witnesse.

EXAMPLE. 7.

At Woolston in the same Country, where the sayd Ministers father had beene Minister 40. yeares, and by Gods blessing upon his labours, had reformed things very well, yet upon the publication of this booke in print, many of the Inhabitants the spring following, were imboldened to set up May-poles, Morrice-daunce, and a Whitson-ale, continuing their rude revelling a weeke together, with many affronts to their ancient and reverent Pastor: but it pleased God, that not long after, a sparke from a smithes shop, caught in that roome where

the ale was brewed, and though meanes were ready at hand, yet it could not be quenched, but ſet the houſe on fire, and preſently flew to the barne in which their diſorder was, and burnt the ſame with 13. dwelling howſes more, moſt of whoſe inhabiters were actors or abettors in the ſame: This is teſtified by many.

EXAMPLE. 8.

At Topudle in Dorcetſhire, one Iohn Hooper alias Cole, upon the promulgation of the ſaid Booke, was let downe into a Well to clenſe it, for to brew beere for a Whitſon ale, by Francis Laurence, alias Smith, and Stephen Pope Churchwardens, which Well was in the back ſide of Richard Laurence alias Smith. Which Iohn Hooper fell from the Rope into the Well, where he dyed.

EXAMPLE. 9.

Richard Iones ſonne of Widow Iones, *Iul.* 1634. not farre from Dorcheſter, being ſeverely admoniſhed by his Mother, when ſhee underſtood he had a purpoſe on ſaturday night, to goe on the Lords day with other companions to Stoake, to play at a ſport called fiues, but perſiſting in his reſolution, and going the next day, accordingly being the Lords day at Stoake, where he played at the ſaid ſport, at night returning home with his companions, William Burges, William Hill, Iohn Edwards, after they had there well drunke, they fall firſt a juſtling one another in the way, then to boxes, and in the end Edwards ſtabbing Iones under the left ſide, hee died thereof, the munday night following, about 7. of the clocke. Behold heere a terrible example of diſobedience, to Gods holy Commandements, not onely the fourth, but the fifth alſo.

EXAM.

EXAMPLE. 10.

At Ovendeane in Suſſex, about 9. or 10. miles from Alfriſton, alias Aſon, one Iohn Arcold, of the age of one or two and twenty yeeres, eldeſt ſonne to Iohn Arcold, a Black-ſmith dwelling in Aſon, with other younkars would needs fall a ringing of the Bells on a Sabbath day, preſuming the Booke of Sports gave them full liberty ſo to doe. One of the Churchwardens Robert Kenward hindred them from their jangling; whereupon the ſaid Arcold, and his companions fell in ſome conteſtation with him, telling him that though he hindred them now, yet they would ring the next Sunday, whether he would or no. But the ſaid Iohn Arcold the ringleader before the next Sunday came, was ſtrucke with a ſickneſſe, in which he continued a fortnight or 3. weeks till he died, in which time Robert Kenward the Churchwarden, repairing to him, and putting him in mind of his bold affronting of him, he ſeemed to be ſorry for it, and promiſed, if God would be pleaſed, to reſtore him againe to his health, he would never doe the like. God make his ſurviving companions, and all others wiſe by his example.

EXAMPLE. 11.

At Walton upon Thames in Surrey, not farre from Oatlands, in the laſt great froſt 3. yongmen on the Lords day, after they had beene at the Church in the forenoone, where the Miniſter preſſing the words of his text, out of 2. *Cor.* 5. 10. That wee muſt all appeare 1634.

before the judgement ſeate of Chriſt&c. they the while whiſpering one to another, as they ſate. In the afternoone they went together over the Thames, upon the Ice, unto a houſe of diſorder, and gameing, where they ſpent the reſt of the Lords day, and part of the night alſo in revelling, one of them in a Tauerne merrily diſcourſing the next day of his Sabbath-acts, and voyage over the Ice; but on the Tewſday next after, theſe three returning homewards, and attempting to paſſe again over the yce, they all ſanke downe to the bottome as ſtones, whereof one only of them was miraculouſly preſerued, but the other two were drowned. Rejoyce, O younge man, in thy youth, and let thy hart cheare thee in the dayes of thy youth, and walke in the wayes of thy hart, and in the ſight of thine eyes: But know thou, that for all theſe things God will bringe thee unto judgment.

Eccl. 11.9.

EXAMPLE. 12.

In the yeare of our Lord 1633. Octob. 26. after the booke for ſports was known to be publiſhed in print David Price a Welſhman, ſervant to one Thomas Hill, a knowne Graſiar of that Country, coming to Banbury with his drove on Satturday night, declared his purpoſe of driving them the next day, early in the morning being the Sabbath or Lords day: his Hoſt where he lodged, diſſwaded him, becauſe it was the Sabbath day, and told him that he would certainly be ſtopped, and made to pay for it according to the Statute. Hee anſwered that he would drive them, and let me ſee (ſaith hee) who will hinder me. So in the morning two other accompaning him, he went to fetch the Cattell out of the ground,

ground, one that knew him, mett him at the Townes end (not yet out of the Towne) and admoniſhed him, ſaying, What, Dauid, to day, to day? he made no anſwere, but went onward, and though for any thing, that appeared to any other, or that himſelfe complained of he was then in good health, as euer he was, yet within little more then a ſtones caſt of the Towne, he fell downe dead ſuddainly, and was buried in Banbury Church-yard the next day after; None could diſcerne, any ſencible or evident cauſe of ſo ſuddaine a ſurprizall; and himſelfe gave no ſigne of any paine, weakeneſſe, or illneſſe, till the inſtant time that he gave up the Ghoſt.

EXAMPLE. (13.)

On Ian. 25. 1634. being the Lords day, in the time of the laſt great Froſt 14. young men preſuming to play at football upon the yce on the river Trent, neere to Ganisborow, comming altogether in a ſcuffle, the yce ſuddainly breke, and they were all drowned (as ſome letters report) others ſay they were in great danger of drowning, a ſpring-tyde breaking the yce, but with much labour were at laſt ſaved, after 2. or 3. houres ſpace by the helpe of boates.

EXAMPLE. 14.

At Wicks a Towne betwixt Colcheſter and Harwich in Eſſex, upon Whitſunday laſt in the afternoone two fellows meeting at the football, the one killed the other.

EXAMPLE. 15.

At Oxford this laſt Summer on the Sabbath day, one Bally Hawkes a Butcher, would needs goe into his field with an hatchet and ſhowell to mend his ditch: his Wife diſſwaded him what ſhe could, being the Sab-

bath day, but he ſaid he would goe and make an end of his worke, which he did, for ſuddenly he was ſtruck dead in his ditch, and ſo made an end of his work, and his liſe together.

EXAMPLE. 16.

Alſo at Oxford, a carpenter undertaking to mend a Stage in S. Iohns Colledge on the Saturday night, for the finiſhing whereof, he muſt of neceſſitie ſpend ſome part of the Lords day morning, that the Stage might be ready againſt the Munday following, hee that night fell backward from the Stage, being not farre from the ground, and brake his necke, and ſo ended his liſe in a fearefull Tragedy.

EXAMPLE. 17.

At Iuye Hinckley a mile from Oxford (about the time when May-poles are ſet up) on the Lords day after Evening Prayer, when moſt of the Towne were at the May-pole, one Iohn Cooper, ſervant to Maſter Tinmore of the ſaid Towne, going along the ſtreet, a Maid out of a windowe in Iohn Nicolls his houſe, not farre from the May-pole, called him to come in thither; where alſo was another Maid, and a young man named Chriſtopher young, ſervant to maſter Willis of the ſaid Towne; Iohn Cooper at firſt refuſed to come to them, but the mayd earneſtly intreating him, hee yeelded to her, and being come in, ſate downe by the other two, where having ſate a while, the foreſaid Chriſtopher young ſpied a Gun over the chimney, which he ſuppoſing not to be charged, fondly tooke downe, and fell a tamper-

tampering with it, and first levelled at the mayds, and after held it up against Iohn Cooper, as he sate and unwittingly lifting up the Cocke, it stracke fire, and the peece discharged, an shot the said Iohn Cooper through the shoulder, so that he died presently, being heard only to say, O Lord.

EXAMPLE. 18.

At Dover the very same Lords day, that the booke was read, one in S. Lames parish that played on a kitt, went and played, and thereby called together a sort of wenches and young men: But he was thereupon that very day struck by divine hand, so as within two dayes he dyed. 1635.

EXAMPLE. 19.

A young man neere Bow, going to swimme in the river on Essex side, on the Lords day in the afternoone, was drowned.

EXAMPLE. 20.

Two boyes of S. Albons, going to Verolanes Ponds a mile off to swimme on the Lords day, July 19. one of them was drowned, and the other hardly escaped.

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EXAMPLE. 21.

At Ramſey in Suffolke, a tall man on the Lords day going with others to ſwimme, and being advertized and warned of a hole in the water; he ſware that there was no place there could drowne him, but by and by on a ſuddaine he was miſſing, being now under water, and ſo drowned.

EXAMPLE. 22.

On September 13. 1635. being the Lords day, two young men of the Pariſh of S. Dunſtans in the Weſt, London, going to ſwimme, were both drowned.

EXAMPLE. 23.

At Thurlow in Suffolke, one making a Feaſt to his freinds on the Sabbath day, for joy of the publiſhing of the Booke for ſports, was the next day preſſed to death, by the ſuddaine fall of a faggot ſtack.

EXAMPLE. 24.

At Twiford in Buckingham-ſhire, a fellow playing at cudgells on the Lords day (or as ſome ſay, upon a revell day) received a hurt in the face, whereof hee dyed the next weeke.

EXAMPLE. 25.

At Lemſter, one Maſter Powel, Ian. 1634. on the Lords day ſerving a writt of *ſub pœna* (and that of purpoſe on that day as is credibly reported) upon one Maſter

Maſter Shuit a Gentleman, this he did in the Church-yard, ſo ſoone as they were come out of the Church: Maſter Shuit thereupon told him, I thought you had beene an honeſter man then ſo, to doe this upon this day; he replyed, I hope I am never a whit the more diſhoneſt, or leſſe holy for that: having ſpoken this, hee ſuddenly fell downe dead, and ſpoke not a word more, his wife ſeeing this, was ſuddainly ſtruck with ſickneſſe.

EXAMPLE. 26.

A fellow in Summerſetſhire being to make a tente upon the Lords day, for a faire that was to be kept upon the Munday following, ſaid to one on the Saturday, that they would reare it to morrow, ſo the next day which was the Lords day, being drunke, he dyed the ſame day roaring.

EXAMPLE. 27.

At Glaſſenbury in Sommerſetſhire, at the ſetting up of a May-pole, it miſcarrying fell upon a child, and ſlew it, and it is reported that it was the Churchwardens child, who was the chiefe ſtickler in the buſineſſe. Alſo when the May-pole in the ſame Towne, was againe the ſecond time a ſetting up, a fire tooke in the Towne, ſo as all the people about the May-pole were forced to leave it, and to runne to the quenching of the fire.

EXAMPLE. 28.

A May-Lord of miſrule, not farre from thence, became mad upon it.

EXAMPLE. 29.

Alſo at Batterſey neere London, the laſt yeere, a notable example of Gods judgement befell a fidler, the youth of the town of both ſexes, being aſſembled ſolemnly to ſet up a garland upon their may-pole, and having got a Taber and Pipe for the purpoſe, he with the pipe in his mouth, fell down dead and never ſpake word.

EXAMPLE. 30.

At Corſham in Wiltſhire in the Whitſunweeke, at a whitſon-ale, one Marke Hulbert, a luſty young man, undertaking to act the fooles part, was ſo extreamly drunk, and hurt with falls taken in the time of his drunkeneſſe, that ſhortly he tooke his bed, where hee lay very loathſomly, in moſt grievous paine, untill the ſixth day of Iune, being the Lords day, at which he died at 4. of the clocke in the after-noone (the uſuall time for youth to take their liberty) and was buried the ſame day before 9 of the clock, & yet he burſt, before he was layd into his grave. See Iob. 31, 3.

EXAMPLE. 31.

On May 31. 1635. being the Lords day, one Richard Clerk (an apprentiſe unto Timothy Donorel ſhoomaker of Sherſton in the county of Wiltſhire, within 3. miles of Tedbury) being drunk at the Church-houſe in the ſame Pariſh, told Henry Larrum of the ſame Pariſh, that was then in the ſame place drunk likewiſe, with the Church-

houſe

houſe ale, that he the ſaid Richard, would either hange himſelfe, or drowne himſelfe, demanding of the ſayd Henry which of the two was beſt; unto whom he reply'd, that he hoped he would do neither; on the day following being Munday in the morning, the ſaid Richard Clerke was ſeene to goe through the ſtreet, without a band, as if he had beene going about his maſters buſineſſe, and putting on his band without the Towne, he got up into the middle of a tree, and there did hang himſelfe. A miſerable effect of carnall liberty, and profane meetings on the Lords day.

EXAMPLE. 32.

The 31. *May* 1635. the booke of recreation was read in the Pariſh Church of Alvelye in Comit. Salop, in the afternoone; after all divine exerciſes publike ended, there fell out a bloody fight betwixt 3 of Alvelye above ſaid, and one of Envield of the County of Stafford neere adjacent, in ſo much that the man of Envield was ſore wounded, and had his jaw-bone broken, ſo that he could not eate his meate for the ſuſtaining of nature; In his extremity, he laid his death to the charge of the other 3. The Churchwardens of the pariſh of Alvelye aboveſaid, preſented theſe 4. for profaning of the Sabbath to my Lord his grace of Canturbury (to uſe the words of the relation) being the time of his metropoliticall viſitation, ſince which time two of the parties fled; the third was committed to priſon in Shrewſbury, and was the next aſſiſes to come to his anſwere.

EXAMPLE. 33.

In March, betwixt 1634. and 1635. at Billericay in Eſſex, one Theophilus Peaſe, the Miniſters ſonne of that towne, went to ring the Bells on the Sabbath day, whom the Churchwardens for that time hindred; But againſt the next Sabbath, hee gathered a company together, ſaying he would ringe in diſpite of the Churchwardens. While he was a ringing, he was taken with a giddineſſe, like one drunke, and ſo ſickened, and about three dayes after dyed.

EXAMPLE. 34.

Anno 1635. Ianuary, or there about in Chicheſter Dioceſſe, one Thomas Perkin, a wilfull and uſuall profaner of Gods Sabbath in Hailing South, being ringing on a Sabbath day, the rope tooke him up, and flinging him about 8. foote high, hee fell downe on his head, and was taken up dead, and ſo remained long, but life at laſt was gotten into him, yet the bruiſe in his head is ſo great and dangerous, as death is expected, and little hope of life remaineth.

EXAMPLE. 35.

At Craies, two miles from Billerikey, a ſervant of Maſter Holdſworth Miniſter there, ringing on the Sabbath, his Maſter ſent to forbid him: but hee would ring ſtill, and before hee had done ringing, hee was ſtrucke ſicke, and a while after dyed. This was a little after the booke for ſports was publikely read in the Church.

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EXAMPLE. 36.

In Iune 1635. on the Lords day, the Tapster and Chamberlaine of the Queenes head in Southwarke, rid into Kent to be merry, and having drunke liberally, riding homewards, the one of them fell from his horse, and broke his necke.

EXAMPLE. 37.

Also in Iune, 1635. and as some report the very same Lords day, in Southwarke at the red lion, neere St. Georges Church, in the afternoone, a man with another sate drinking so long, that the other about sixe of the clocke departing, fell asleepe so, that hee never awaked againe.

EXAMPLE. 38.

At Hellingsby 5. or 6. miles from Ason in Sussex, the booke being read on the Lords day, in the Church by the Minister, on the next day being Munday, an honest man, one Tomkins being on his way, a neighbour overtakes him, and scoffingly askes him, if hee would goe daunce with him the next Sunday; to whom the man answered, take heed that thou bee not dauncing in hell before that day come, or before it be long; By the next weeke Gods hand fell on the Scoffer, that himselfe and two more of his family dyed.

EXAMPLE. 39.

In the moneth of Iuly. 1634. one Master Quince

the Chirurgiõ of the Tower of London, having an horſe to ſell, & meeting with a chapman, went to Coleman-ſtreet, where the horſe was kept, to ſee and contract for him, on the Lords day in the afternoone; the horſe being ſadled, M. Quince gets upon his back, to ſhew his chapman how well he would pace; which done, as he was lighting off his back, his foote which lighted on the ground ſlipped, that the other foot hung in the ſtirrup, ſo as hee fell to the ground, and with the fall brake his thigh-bone ſhort off, ſo that he was caried from the place to an houſe neere adjoyning, where her lay in great paine, and agony for 8. weekes ſpace or more, almoſt diſpairing of his life, and never ſtirring out of his bed: at laſt it pleaſed God, by degrees to recover and reſtore him to the uſe of his legg againe, he having little uſe of it (& that with great paine) for halfe a yeeres ſpace and more. His ſonne had diſwaded him from riding, becauſe it was the Lords day; and himſelfe hath ſince acknowledged it a juſt judgement of God upon him for profaning that ſacred time, which hath made him more carefully to frequent the Church, and to avoid the profanation of the Lords day ever ſince. This the party himſelfe, and moſt of the Tower can teſtifie.

EXAMPLE. 40.

On February 9. 1634. being the Lords day, an Apothecaries man in Lime-ſtreet London, rid to Barnet with another companion to make merry, who returning home drunke, neere High-gate, met a Tinker, and offering him ſome abuſe, the Tinker ſtrikes one of their horſes, whereat the one bid the other run him through; who drawing his Rapier, ran the Tinker through the breaſt,

breast, that he fell downe dead: therupon being by and by apprehended, and confessing the fact, they were both sent to Newgate.

EXAMPLE. 41.

At Thorneton neere Westchester, the people there, upon the first publishing of the booke prepared for a solemne summer-ale. the bringing in of their *Lady flora* which should have been guarded with a Marshall troope: the lustiest wench, and stoutest young man in the towne were chosen to be the purveyors for cakes, and for ribbon for fauours, the solemnity was to be on the munday, but the preparation on the Lords day, this lusty tall mayd, on the saturday before went to the mill, to fetch home the meale for cakes on her head, shee being strong and able for the purpose: but in the way, passing by a hedge, shee was suddainly struck by a divine stroke, and fell into the ditch, where shee was found dead; shee was suffered to lye abroad in that pickle all the Lords day, till munday morning, when the Coroner being sent for, shee was thence carried to her grave immediately, where all her solemnity was buried with her, & all her vaine thoughts in that very day, wherein the great solemnity should haue been. And see what a good effect this wrought in the whole towne; First, all their mirth was turned into mourning, no summer ale kept, and besides that, they being moved by the dreadfull stroke of God, tooke their may-pole downe, which they had before sett up, and never after would presume to set it up againe, or to have any more summer-ales, or may-games. God grant they continue in their sober mindes, and that all other would learne to be wise by their example. 1634.

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EXAMPLE. 42.

In Yorkſhire at a Wake, in the Pariſh of Oteley at Baildon, on the Lords day, two of them ſitting at drinke late in the night, fell out and being parted, the one a little after finding his fellow, ſitting by the fire with his backe towards him, comes behinde him, and with a hatchet chines him downe the backe, ſo as the bowells fell out; the murtherer flying immediately, and being hotly purſued, lept into a river, and ſo drowned himſelfe. O fearefull fruits of carnall liberty!

EXAMPLE. 43.

One in Glocesterſhire being very forward to advance a ſolemne ſommer-meeting, wherein his ſonne was to be a cheefe-ſtickler, went himſelfe in gteat jollity to ſee it, and there beholding it, he fell downe ſuddainly, and ſo dyed.

EXAMPLE. 44.

One at Ham neere Kingſton, being a ſcoffer of all goodneſſe, and a common profaner of the Sabbath, going abroad to ſee his grounds on the Lords day, and finding ſome neighbours cattell to have broken in, he runnes to drive them out, and that with ſuch eagerneſſe, that he fell downe dead inſtantly upon the place.

EXAMPLE. 45.

One Wright at Kingſton, being a ſcoffer of Religion, and rejoycing much at the ſuſpending of his Mini-

Minister, and others, for not reading the booke of sports in their Churches, saying, hee hoped to see them also served shortly: was within a day or two after struck with a dead Palsie, all over the one side, and with blindnesse and dumnesse, that he could neither goe, see, nor speake, and so lay in a miserable manner for a fortnight, and then dyed.

EXAMPLE. 46.

In Moorefields neere London, sundry youths playing at Cart on the Lords day, two of them fell out, and the one hitting the other under the eare with his catt, hee therewith fell downe for dead in the place, the other was sent to prison; but the dead for the time, by Gods mercy recovering, the prisoner was released; which may bee a warning both to them, and all other youth, to take heed how they so profane the Lords day. 1635.

EXAMPLE. 47.

A woman about Northampton, the same day that shee heard the booke for sports read, went immediately, and having 3. pence in her purse, hired a fellow to goe to the next Towne to fetch a Minstrell, who comming, she with others fell a dauncing, which continued within night; at which time shee was got with child, which at the birth shee murthering, was detected and apprehended, and being convented before the justice, shee confessed it, and withall told the occasion of it, saying it was her falling to sport on the Sabbath, upon the reading of

the book, ſo as for this treble ſinful act, her preſumptuous profaning of the Sabbath: which brought her adultrey & that murder. Shee was according to the Law, both of God and man, put to death, much ſinne and miſery followeth upon Sabbath-breaking.

EXAMPLE. 48.

Alſo at Northampton, in the laſt Eaſter aſſiſes, there was a youngman who formerly, by ſeeing the example of good people, in the due ſanctification of the Lords day or Sabbath, had begun to reforme his former looſe kind of life, and to frame his converſation, according to Gods word, and that in the well keeping of the Sabbath, abſtaining therein from ſports & paſtimes, and ſpending the whole day in the publik and private duties of it; but when once he heard of the publiſhing of the booke for ſports, and paſtimes, he fell back againe to his former wallowing, and being taken as he was picking a pocket, when the Iudges were in the Church, upon examination confeſſed what he had formerly beene, and how he had been reformed, and that upon the publiſhing of the ſayd booke, he was incouraged to run riot a freſh, by which meanes he fell into this impiety and iniquity, for the which hee ſuffered death.

EXAMPLE 49.

Aprill 18. 1635. being Saturday, one travelling with three others from London to Maydenhead, he

(the

(the reſt ſpending the Sabbath there) would travell on his way, the next day being the Lords day, contrary both to Gods commandement, and alſo of the Lady whom he ſerved: who had given him ſtrict charge, to obſerve the Sabbath, and not to travell on it. He rode in the morning to Henley, and there heard the Sermon after that he fell to travell in the afternoone, but as hee went in the way, leading his horſe in his hand gently downe a plaine deſcent, and even way, his horſe ſuddainly fell and broke both his fore leggs, the man ſore agaſt at this not more ſuddaine, then ſtrange diſaſter, which hee could not but attribute to the immediate hand of God, and being paſt all hope of recovery was forced himſelfe to knock his horſe in the head, and ſo to leave him, and being the next day overtaken at Abbington by his company, whom he had left the day before, and they asking him how it fell out, he was no further on his way, he ſmote his breaſt, and told them how it had befallen him in the way, ſaying that hee had heard many a good Sermon, yet none of them or any thing elſe did ſo worke upon his conſcience, as this thing did; and that this example ſhould be a warning unto him for ever travailing on the Sabbath day againe. This is teſtified under the hands of thoſe 3. which had travailed with him, and over tooke him.

EXAMPLE. 50.

At Dartmouth 1634. upon the comming forth and publiſhing of the booke for ſports, a company of yonkers on May-day morning before day, went into the Countrey, to fetch home a Maypole with Drum and Trumpett; whereat the neighbouring,

boring Inhabitants were affrighted ſuppoſing ſome enemies had landed to ſacke them, the Pole being thus brought homeand ſet up, they began to drinke healthes about it, and to it, till they could not ſtand ſo ſteady as the Pole did, whereupon the Mayo and Iuſtice bound the ringleaders over to the Seſſions, whereupon theſe complaining to the Archbiſhops Vicar generall, then in his viſitation he prohibited the juſtices to proceede againſt them in regard of the Kings book. But the juſtices acquainted him, they did it for their diſorder, in tranſgreſſing the bounds of the booke, hereupon theſe libertines ſcorning at Authoritie, one of them fell ſuddenly into a * Conſumption, whereof hee ſhortly after dyed; now although this revelling was on the Lords day, yet being upon any other day and eſpecially May-day, the May-pole ſet up thereon, giving occaſion to the profanation of the Lords day, the whole yeere after, it was ſufficient to provoke God to ſend plagues and judgements among them.

*Deutr. 28.22.

EXAMPLE 51.

In the ſame yeare 1634. and in the ſame ſhire, one Edward Amerideth a Gentleman, having bin pained in his feet, and being upon his recovery, whereupon one ſayd unto him, he was glad to ſee him ſo nimble. Amerideth replyed, that he doubted not, but to daunce about the May-pole the next Lords day: But behold the hand of the Lord, for before he moved out of that place, he was ſmitten with ſuch a feeblenes of heart, & dizſines in his head, that deſiring helpe to carry him to an houſe, hee dyed

dyed before the Lords day came; ſo fearefull it is to fall into the hands of the living God.

EXAMPLE. 52.

Many more examples might heere be added, not onely ſuch as have fallen out within theſe two yeeres laſt paſt, ſince the ſaid booke was publiſhed by the Miniſters in their Churches, but alſo, ſince the book was firſt of all printed and publiſhed, the very bruite whereof, without being read by Miniſters, was enough, and too much to imbolden youth to take their liberty in profaning the Lords day, but for the preſent, I will add but one more. At Chidlington upon the edge of Hertfordſhire, not farre from Hitchin, a company of fellows upon a holy day being to play a match at footbal, one of them was tolling the bell, to aſſemble the reſt, ſome being come into the Church the raudevoze of their meeting, ſuddainly it thundering was ſeene a blacke ball come tumbling downe a hill neere by: which tooke its courſe directly into the Church, there it flew into the Belfrie, and firſt ſlew him that tolled the bell, then it fluttered about the Church, and hurted divers of them, and at laſt burſting; left a filthy ſtinke like that of brimſtone, and ſo left a terror to all ſuch ſpend-thrifts of precious time, and eſpecially ſuch as are dedicated to ſacred uſes, who ſo is wiſe and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord. Pſal. 107.43.

EXAMPLE. 53.

1636. Vpon May day last, being the Lords day, a mayd of the Minister of the Parish of St. Giles Cripplegate, London, was married to a Widower having 3. children, the youngest being at Nurce in the Countrey; upon this day they kept their feast in the Church-house joyning to the Church, where they spent all the afternoone in dauncing; but within one weeke after, the Plague began in that Parish in the new married mans house, where within a moneth it took away the man and his wife, and his 2. children that were in the house. And thus was the Plague brought first into that Parish this yeare.

To this wee will adde another example, because it fell within the same moneth, in the same city. A Minister, Rector of a Church in London, on the saturday would goe with two of his neighbours, boon companions, to be joviall the next day, being the Lords day, they conditioning that hee should bestow a Sermon upon them. They on the Lords day, being now in the countrey, spent the forenoone idly: in the afternoone they goe to visite another London Minister, who had another benefice there in the Country; hee puts his brother to preach: which done invites him, with his companions, to a bottle of Sacke. They drank so long, thau the two neighbors tongues began to faile them. Home to their loging within a few miles they betake them. That night their Minister could not sleepe; and rising early to walke abroad, hee returned with such a coldnesse upon him, that hee looked, and felt like cold pale death; the two neighbours much dismayed, and with much adoe get him home to

Lon-

London, where in that caſe continuing, he dyeth before the next Sabbath day.

EXAMPLE. 54.

Vpon May-Eve Thomas Troe of Gloceſter, Carpenter in the Pariſh of S. Michael, ſome comming unto him, and asking him, whether he would go with them to fetch the May-pole, he ſwore by the Lords wounds, that he would, though he never went more. Now while hee was working on the May-pole on May day morning, before he had finiſhed his worke, the Lord ſmote him with ſuch a lameneſſe and ſwelling in all his limbs, that hee could neither goe, nor lift his hands to his mouth, to feed himſelfe, but kept his bed for halfe a yeare together, and ſtill goes lame to this day; *May* 4. 1636. 1634.

EXAMPLE. 55.

About a yeare ſince 1635. in Aſhton under the Hill, in the Pariſh of Beckford, in the Country of Gloceſter, the Miniſter there Maſter Blackwell, having occaſion in his Sermon in the afternoone on the Lords day, to reprove the profaning of that day by ſports &c. as ſoone as the Sermon was done, a young man of that place uſed theſe words, Now Maſter Blackwell hath done, wee'll begin; and ſo taking the Cudgells, playes with them; and at the ſecond or third bout, he received a thruſt in one of his eyes, that thruſt it quite out, ſo as it hanged by, and could never recover it againe.

Theſe

THeſe Examples of divine juſtice, ſo notorious, ſo remarkable both for number and variety, having fallen out in ſo narrow a compaſſe of time, and ſo diſperſed over the whole Land, as every particular place, and country might take ſpeciall notice thereof: if they will not take, and make impreſſion in our ſtony hearts, to move us to ſpeedy repentance (as for many other enormities, and crying ſins, ſo in ſpeciall) for this our ring-leading ſinne of the heatheniſh profanation of the Sabbath, or Lords day: what plea can wee make for our ſelves, why the Lord of the Sabbath ſhould not ſend ſome univerſal, epidemicall ſweeping calamity upon the land, ſparing neither ſmall nor great? And now, that the plague and peſtilence begins to breake forth, and ſpreds it ſelfe much amongſt us, the Lord ſhooting theſe his terrible venomous arrowes, from which not even Princes nor Prelates palaces can ſecure themſelves, from becomming his butts & marks: What can we more impute it unto, as the cauſe thereof, than to this grand ſinne, of the profanation of the Sabbath or Lords day, occaſioned ſo much the more by the publiſhing of the late booke for ſports, and that by the Miniſters themſelves? For was it not the judgement and confeſſion of King Iames of famous memory, and of the whole State and Kingdome in an exhortation publiſhed in the great plague, beginning with his raigne, 1603, where are theſe words: The Lords Sabbath is not kept holy but polluted &c. & therefore the cauſe is apparent why the plague is broken in amongſt us? And was not the ſame exhortation afterwards republiſhed by our gracious King Charles (whom God long preſerve a religious and righteous Governour over

over us) in the first yeare of his raigne, with the approbation of the whole Parliament, where the same is acknowledged of that other great plague, in the beginning of his Raigne 1625. namely, that one principal & special cause thereof, was *the not keeping holy, but polluting the Lords day?* And if this were a principall cause of those great plagues then, why not of this which now we suffer? yea what Plague upon plagues may we not justly expect to breake forth upon us in these dayes, wherein we have increased & surpassed our fathers sins, and that in such a height, as they reach up to heaven, to pull downe flames and flakes of vengeance upon our heads. And so much the more, sith upon the publishing of the said booke, so manyfold mischiefes have attended and followed, as never any age since Christ, much lesse such a christian state as wee professe to bee, hath seene, or ever heard the like. For besides the open violation of Gods holy commandement, the 4. Morrall, acknowledged in our * Homily to be the ground of our Christian Sabbath-day (as it is there, no lesse then 8. severall times distinctly stiled; as also in another *Homily twice, which by the way makes me wonder at the audacious insolence, & arrogant ignorance of some new Masters in these dayes, and in particular of Dr. Poch, in his *Sunday no Sabbath*, who is not ashamed to avouch with open mouth, that the name of Sabbath was never given to the Lords day, untill it was brought in by John Fox, & other of the Puritan faction in the yere 1554. What saith he then to the Homilies of our Church, which were set forth in K. Ed. 6. his Raigne, and so I am sure before 1554. by 3. or 4. yeres: now these (to omit innumerable testimonies more, both out of ancient Fathers, and the Prelates of this Land; too large to

* *Homily of the time and place of Prayer. Part 1. p. 124, 125, 126*

* *Hom. against Rebellion. part. 3. pag. 292.*

be comprehended in a Parenthesis, being enough to furnish a pretty Treatise) these our Homilies (I say) so frequently or cleerly called the Lords day the Sabbath day before Iohn Knox called it so, 1554. And the same Homilies being set forth a fresh by Q. Elizabeth, 1562. will Dr. H. dare to charge the learned and pious compilers of them, a pack of Puritans, or (as * some other) *Novell Sabbatarians*? But this by the way) by which violation (I say) of the Sabbath or Lords day, God is intolerably dishonoured, and his Religion disgraced through outragious libertisme: what an inundation of Adtichristian tyranny hath broken in at the opening of this great sluice? What havock is made of our church by sundry of the Hierchy in suspending godly Ministers, depriving them of their liberty, livelyhood, and Freeholds, against the Lawes of God & man, so as they, their wives & children are exposed to beggery and all misery, and their flocks to be devoured of the wolues, and to become a prey to that roaring Lion; and all this, because they dare not offer violence to their consciences, in doing that, which should dishonour God, indanger their owne, and the peoples soules, abase before God and man the authority and dignitie of their Ministery, condemne the innocent people of God, and call the wicked righteous, teach inferiours rebellion to to their Superiours, and in a word hasten the pulling downe of vengeance from heaven upon the land? O ye heavens, stand amazed at this sight! Tell it not in Gath, nor publish it in the streets of Askelon, least the daughters of the Philistims rejoyce, least the daughters of the uncircumcised triumph. What could the Pope have done more, then some of our Prelates have done in this kind, for the darkning of the

Dr. Wh. Bp. of Ely.

glory

glory of Christs Kingdom, and for the setting up of Antichrists throne againe in this land? But our Lord sayth, Ye shall know them by their fruits. Besides, what impudency and impiety hath broken out from sundry aery & ambitious spirits, who have dared in their late published bookes upon bookes, to belsh out their blasphemies against God, and the power, purity, and profession of the Religion established amongst us for so many yeres. Nor only is the flood-gate of all profanesse and impiety broken up, in the violation of the 4. commandement, but of the 5. also, when as, by occasion of the publishing of the sayd booke (which inhibits Magistrates & superiors, to restraine or punish youth for taking such liberty on the Lords day, as the booke alloweth, and which all other bookes, writings, monuments of Fathers, Councells, Kings, Emperors, Divines ancient and moderne, Protestants and Papists, have universally with one vote and voyce cryed downe, till now but yesterday a new generation of Maleferiati hath risen up, outdaring and defieing the whole world, and God himselfe) inferiour persons exalt themselues in high contempt against their Superiours, as the common vulgar against the Magistrate and Minister, servants against their Masters, children against their Parents, and wanton wives against their husbands, which hath caused such outcryes and complaints of masters, for their servants unbridled and uncontrowled outrage on the Lords day; which must also in-jure them with pride and presumption of spirit the whole weeke after, and so their whole life, while like untamed colts they have thus learned to take the bit betweene their teeth, and so to run a gallop into all excesse of riot.

So as if the booke be not all the ſooner called in, and the authors of theſe late books againſt the ſanctification of the Lords day condignly puniſhed; and a ſpeedy reformation heroof ſet on foot: how can we look for a ſtay of the plague untill the Land be conſumed? now the Lord make us wiſe, to lay theſe things to heart, leaſt he teare in pieces, and there be none to deliver. For as never any Chriſtian Church hath produced ſuch monſtrous impieties: ſo never any Church hath bene the theater of ſuch tragicall examples of divine wrath, as our Land is like to be, if we ſpedily repent not. Vnleſſe therefore wee repent, we ſhall all likewiſe periſh, as theſe examples have done before us.

Now for theſe ſo many, ſo remarkable examples of Gods judg ements inflicted upon the violaters & profaners of the Lords day, and that in ſo ſhort a time, even ſince the booke for ſuch ſports was publiſhed, wee may thus argue and conclude.

That for which the Lord inflicteth and executed ſo many notorious and ſevere judgements, muſt needs be a notorious and hainous ſin, and ſo a breach of his holy commandement.

But for the violation and profanation of the Lords day by ſports and paſtimes, or by ſervile works, the Lord inflicteth and executeth many notorious and ſevere judgements, as of late we have ſeene. Erg. the violation & profanation of the Lords day is a notorious and heinous ſin, and ſo a breach of Gods holy commandement.

The Major propoſition is a Maxime in Divinity. God puniſheth no man, but for ſin: and ſin is a tranſgreſſion of Gods law: 1. Ioh. 3. 4. For the minor propoſition, it is ſo cleare, as it cannot be denied, except men will be ſenſe-

leſſe

leſſe and blind Atheiſts, But they that feared God, ſhall declare the work of God, for they ſhal wiſely conſider of his doing; as Pſ. 64. 9. Now if the violation or profanation of the Lords day be a ſin, & ſo a tranſgreſſiō of Gods holy commandement. then of what holy cōmandement, but of the 4. ? And if of the 4. then the holy keeping of the Lords day for the chriſtian Sabbath, is grounded upon the 4. cōmandement, & cōmanded in it, as God hath abundantly teſtified by his many remarkable judgments even within this two yeeres, as hath beene ſhewed.

Ob. But here ſome may obje&t: God may puniſh men for the breach of humaine ordinances, which are not the expreſſe commandements of God. So in this inſtance, God may puniſh the violatiō or profanatiō of the Lords day by ſuch ſports, or wakes, as being a breach of a humaine ordinance, or Eccleſiaſticall inſtitution.

Anſw. I anſwere it is true, all humaine ordinances, being not againſt Gods word, are to bee obſerved for conſcience ſake of Gods Commandement, commanding ſubje&tion to all ordinances of men for the Lords ſake.

And if it were a humaine ordinance, to dedicate this day of holy reſt to God by a perpetuall vow and Decree: then the greater is their ſin, that devoure that which is ſanctified, and after the vow make inquiry, how it may be violated. So as they lye under the wrath of God, for ſo doing, and are lyable to the like judgements, without repentance.

THE EPILOGVE.

THus have I presented yon with a large scene of late several examples of Gods judgments upon Sabbath-breakers, & *such* (a) disorderly people, *who have bin so presumptuous as to profane the Lords own sacred day, against the monitions of Gods faithfull Ministers, with unnecessary labour, vaine sports* & *idle pastimes. To which I might annex many ancient precedents of lik natur which I pretrmit, only one excepted, which is remarkable.* In the yere of our Lord 1583 in the famous Metropolis of this our land, the City of *London*, 2. Citizens the one leaving his wife, the other her husband, & cõmitting adultery together on the Lords-day, it pleased God to strike them dead with fire from heaven, whilst they were in the very act of uncleanneſſe, their bodies being left dead in the place halfe burnt up, sending out a most loathsome savour, for a spectacle of Gods avenging justice unto others, to teach them both to shun the sin of adultery & of Sabbath-breaking too, *and to take heed how they commit any sin or wickednesse at any time* & *especially on Gods sacred day, or how they follow dancing, may-games, moris-daunces, ales, and such lacivious pastimes,* (b) which commonly end in whoredome, adultry as being strong allurments thereunto, *this judgment was so famous and remarkable, that* Laurentius Bayenlinke, *a forraine Historian, in his* Opus chronologicum orbis universi Antwerp. 1611. p. 110. *hath thought good to register it to posterity; if any deeme those judgements strange, or that God should inflict such punishment on this sin, which some now iustify, as a part of Christian liberty, both in the pulpit* & *in* (c) printed works, *I shal only intreat such to remember, that the whol*

(a) So the Statute of 1. Caroli c. 1. stiles them.

(b) Vicentius Vilnacensis Spec. mor. li. 3. ps. 9. Vistin. 6. Mr. Northbrooke Stubs, Brant Lovel, and others in their Treatises against dauncing.

(c) the late Treatise, history and discourse of the Sabbath, sunday No Sabbath, Dr. Pri. and a soveraigne Antidote against Sabbatarian novelties.

Con-

Convocation houſe, all the Archbiſhops, Biſhops, Archdeacons, and greateſt Clerks of England in their booke intituled THE INSTITVTION OF A CHRISTIAN MAN, ſubſcribed with all their names, & dedicated to K. Hen. 8. an. 1537. *and* K. Hen. 8. himſelfe in his own booke inſcribed *A neceſſary doctrine and erudition for any Chriſtian man*, ſet forth by the Kings Majeſty of England, with the advice & approbation of the Lords ſpirituall & temporall, and Nether houſe of Parliament, an. 1543. *and by the King himſelfe*, dedicated under his name & title to all his faithfull and loving ſubjects, and publiſhed by vertue of the Statute, *of* 32. H. 8. c. 26. in the expoſition of the 4. Commandement, *have in the very dawning of Reformation inioyned* all Biſhops & Preachers diligently to inſtruct and teach the people, committed to their ſpirituall charge (*and I wiſh that ſome Biſhops would now doe it*) that againſt this cõmandement generally doe offend all they, which having no lawfull impediment doe not give themſeles upon the holy day to heare the word of God to remember the benefits of God, to give thanks for the ſame, to pray; to exerciſe ſuch holy works both publikely in the Church, and privatly in their houſes, as be appointed for ſuch holy dayes: but (as commonly is uſed) paſſe the time either in idlenes, in gluttony, in riot or other vaine and idle paſtime, DOE * BREAK THIS COMMANDEMENT. For ſurely ſuch keeping of holy day, is not according to the intent & meaning of this cõmandment (*as ſome new* * Doctors *now dogmatize*) but after the uſage & Cuſtome of the Iewes, (*though ſome late Rabbies would make the world beleeve* that the ſtrict ſanctification of the Lords day, & the reſtraining of vain Sports and Paſtimes on it, is Iewiſh, when (*a*) Ignatius

"*Ergo it is in force and the profaning of the Lords day a ſin againſt it.*

* *As the Treatiſe hiſtory diſcourſe of the Sabbath.*

(*a*) *Epiſt. 6. ad magneſianos.*

(*b*) Aug-

(b) Aguſtine, (c) Cirillus, Alexandrinus, (d) Ephraim Syrus, (e) Socrates, Scholaſticus, (f) Theodoſius the Emperor, (g) Beda, Vincentius Belvacenſis, *and generally all authors ſince*, have branded dauncing, ſports, and recreations on the Lords day both as jewiſh and heathenish; & (i) Dr. Iohn White in his way to the true Church defended & publiſhed by his elder brother, Dr Fr. White now B. of Ely, (k) Mr Zanchie, (l) Wolfg. Muſculus, (m) Mr Iohn Sprint, as Popiſh & licentious; tending to the overthrow of piety, & deſolation of publike Government, and doth not pleaſe God, but doth much more offend him, *and provoke his indignation and wrath towards us.* For as (n) S. Aguſtine ſaith of the Iewes, they ſhould be better occupied, labouring in the fields, & to be at plough, then to be idle at home. And women ſhould better beſtow their time in ſpinning of wool, then on the ſabbath-day to looſe their time in leaping or dauncing, and other idle wantonneſſe. *Now if the whole Clergy, King, State, and Parliament were ſo quick-ſighted as in thoſe times of darknes to ſee a* Lords day Sabboth *in the 4. Commandement, to be* Wholly, only & intirely dedicated to God and his true worſhip, *as they there teach; & ſo pious as to beleeve, that the exerciſe of vaine idle ſports, Paſtimes, and dauncing on it,* did much more offend God, then ploughing or ſpinning, and provoke his wrath and indignation towards us; *no wonder if wee in the cleere ſun-ſhine of the Goſpel behold ſo many ſad ſpectacles of his wrath, and indignation againſt the offenders of this commandment in this kind, to teach theſe* blind Seers, and ſeducing guides (as (o) Bp. Latimer *long ſince named them) that God is now as jealous for the ſanctification of his day, and as much offended with the profaneſſe of it, and infringers of the fourth Commondement, by unneceſſary labours,*

(b) Tract. 3. in Ioh. de 10. chordis c. 3. In Pſ. 32. 91. De conſenſu Euang. li. 2. c. 77. (c) In Ioh. Euang. li. 8. c. 5. (d) Homily de ſ. ſtis diebus. (e) Eccl Hiſt. l. 7. c. 13. (f) Codicis Theodoſii li. 15. tit 5. lex 5 (g) Enare in Pſ. 91. (h) Speculum morale li. 3. par 9. c. 6. (i) Edit. 5 Lon. 1624. Sect. 38. n. 1. p. 100. Se. 43. digr. 46. n. 6. p. 165. 186. (k) In 4 praeceptum. (l) In Iohn Eu. c. 7. fol. 273. (m) Propoſition for the Chriſt. Sabbathd. p. 4. (n) In Iohan. tract. 3. in Pſ. 32. & 91. de 10. chordis c. 3. (o) In his Sermons.

labours, travell, or idle paſtimes, as he hath been in any age, if not rather much more, in regard of the great light of the Goſpel, that hath for theſe many yeres ſo clearly ſhined amongſt us, which if they wil not yet beleeve, I ſhal at once cloſe up their mouths with the reſolution of our Homilies ratified by (p) *Act of Parliament, and the* 35. Article of our Church, *to which theſe Novellers have ſubſcribed, and* whoſe Patronage they pretend againſt all (q) novell Sabbatarians: But alas (*ſaith* (r) *the Homily*) all theſe notwithſtanding (*and I pray God, I may not ſtill* ſay notwithſtanding *all theſe freſh examples*) it is lamentable to ſee the wicked boldneſſe of thoſe, that will be counted Gods people who paſſe nothing at all of keeping and hallowing the Sunday. And theſe people are of two ſorts, the one ſort, if they have buſineſſe to doe, though there be no extreame need, they muſt not ſpare for the Sunday, they muſt ride journeys on the Sunday, they muſt drive and cary on the Sunday, they muſt rowe and ferry on the Sunday, they muſt buy and ſell on the Sunday, they muſt keepe markets and faires on the Sunday, finally they uſe all dayes alike, worke dayes and holy dayes are all one. The other ſort are WORSE (ſo the Homily *againſt theſe* * new maſters, *who make* labour in mens callings on the Lords day Worſe and more unlawfull then dauncing and Paſtimes, contrary to the judgement of (*ſ*) S. Auguſtine, Gregory the great (*t*) Alenſis and all (*u*) writers ſince who *una voce* reſolve, that it is better and more lawfull to plough and ſpin on the Sabbath-day, then to daunce:) for although they will not travell and labour on the Sunday, as they doe on the worke day, yet they will not reſt *in holineſſe* as God commandeth; but they reſt in ungodlines and filthineſſe, prauncing in their pride, pranking and pricking, pointing and painting them-

(p) 13. Eliz. c. 12. which ratifies the 39 Articles.
(q) The treatiſe and hiſtory of the Sabbath.
(r) Part. 1. of the time and place of prayer. p. 126.
* Treatiſe of the Sabbath-day. p. 231.
(ſ) Tract. 3. in Ioh. In Pſ. 32. & 91. de 10. chordis c. 3. (t) Apud Alex. Alenſis ſumm. Theologiæ part. 4. q. 4. m. 2. Art. 11.
(u) Mediavilla Paludus Nider Volaterranus F. Martyr, Muſculus, Stukius, Areius, Hyperius, Szegedine, Angelus de Clavaſio. Dr. Bound, Dr. Crifield, Williams Practike of Piety, Oſmund Lake, and infinite others.

themſelves to be gorgeous and gay, they reſt in exceſſe and ſuperfluity, in gluttony and drunkenneſſe (as they *do at wakes, Ales, and Maypoles*) like ratts and ſwine, they reſt in brawling and rayling, in quarrelling and fighting, they reſt in wantonnes (*and what elſe is dauncing, moriſdauncing, maygaming, &c.* in to-iſh talking, in filthy fleſhlines, ſo that it doth too evidently appeare, that God is more diſhonoured and the devill better ſerved on Sunday, then upon all the dayes of the weeke beſides. And I aſſure you, that the beaſts that are commanded to reſt on the Sunday, honour God better then this kind of people, for they offend not God, they breake not their holy dayes. Wherefore, O ye people of God, lay your hands upon your hearts, repent and amend this grievous and dangerous wickedneſſe, ſtand in awe of the Commandement of God, gladly follow the example of God himſelfe, bee not diſobedient to the godly order of Chriſts Church uſed and kept from the Apoſtles times untill this day, feare the diſpleaſure and juſt plagues of Almighty God if ye be negligent, and forbeare not labouring and travailing on the * *SABBATH DAY*, and doe not reſort together to celebrate and magnifie Gods bleſſed name in quiet holineſſe and godly reverence. *I ſhal conclude all with the words of the Council of* Paris under Lewis and Lotharius. *An.829.l.1.c.50.& l.3.c.5.& 19. Multa alia terribilia judicia &c.* Many other terrible judgements have bin, & hitherto are, wherby is declared how much God is offended with the diſhonour of this day. Wherefore the Imperial highneſſe is ſpecially to be implored of the * Prieſts, that this power ordained of God for the honour and reverence of ſo great a day, may put a feare into all men, leſt none of what conditiõ ſoever

*See the Homily 8. times ſtyles the Lords day and the 3. Homily of rebellion twice.

* Note,

preſume on this holy and venerable day to uſe theſe and the like ſports, dauncings, and leapings hereafter, becauſe while they doe theſe things, they both darken the glory of Chriſtianity, and give occaſion to the blaſphemers of Chriſts name the more to diſhonour him.

Wee require alſo, and earneſtly intreat, that in the obſervation of the Lords day, as wee have a long time beſeeched you, you uſe due care that unleſſe great neceſſity conſtraine you, free your ſelues on that day, as much as may be from worldly cares and ſollicitouſneſſe. And that which becommeth the honor of ſo great a day, that both you your ſelues doe it, and by your example doe teach and compell yours to doe it.

We wholſomly admoniſh all faithfull people, that they give due honour and reverence to the Lords day, becauſe the diſhonor of this day doth both muchſwarue and abhorre from Chriſtian religion, and doth without doubt procure the perrill of ſoules to the violaters thereof. *And with that of the* Counſell of Burges, *an.* 1582. *apud Bachellum Decreta Eccleſiæ Gal. l.* 4. *Tit.* 7. *c* 21. Although Lords dayes and holy dayes are inſtituted only for this purpoſe, that faithfull Chriſtians abſtaining from externall and gainfull works, might more freely, and with greater piety give themſelues to divine worſhip, and to the meditation of the infinite benefits of Gods goodneſſe towards mankinde, and ſo being *WHOLLY* taken up with the wholſome duties of Religion, ſhould diligently beware an *Ignatius* admoniſheth the *Philippians*, that they ſhould not abuſe holy dayes with any diſgrace or injuries, yet notwithſtanding in our times, it prepoſterouſly and uſually comes to paſſe, that both ſolemne and Religious

dayes are not only ſpent in tranſacting, unlawfull and ſecular buſineſſe, but likewiſe in luxury, laſciviouſnes, prohibited ſports and paſtimes revells, and the excerciſing of other wickednesſes, whereupon it is not to be doubted, that for the greateſt part, ſo many calamities wherewith we are ſo long ſince conſumed, are juſtly inflicted on us by God, who is incenſed againſt us by ſo great wickednes. To appeaſe whoſe preſent anger, and likewiſe to avert his greater indignation hanging over our heads: wee command all Pariſh Prieſts of our Province, that they frequently and ſeriouſly admoniſh the people, that on Lords dayes they doe not only keep themſelues from all prohibited worke, but likewiſe that they be *ex animo* cordially and religiouſly, preſent at all ſacred miſteries of the Church, and at the Preaching of Gods word. and that they pretermit not the works of piety in relieving the poore, comforting the afflicted, and doing other pious things, wherein Chriſtian profeſſion and charity do moſt of all ſhine forth. And wee exhort all Magiſtrates according to their and our duety, as farre as poſſibly we may, that they would take care, that thoſe holy and ſolemne dayes ſhould be holily and piouſly celebrated, this being principally in their power, and belonging to their charge. Neither verily can any manner of Governing the Common-wealth, bee better, or more praiſe worthy then that which gives the firſt place and care to divine worſhip and religion.

Chriſtian

Christian Reader, this one example being omitted in the printnig, which because it is notable and worthy consideration, I shall heere ad for a conclusion, Mr. *William Noy*, that great *Gamaliel*, of the Lawe, his Majesties late Aturney generall, as he had a great hand in compiling and republishing the late Declaration for pastimes on the Lords day (thrust out by his, and a great Prelates practise, to thwart Iudge *Richardsons* good order for the suppressing of Wakes and Reve's in *Somersetshire*, and the Iustices of that Shires Petition to his Majesty, for the continuance of it, and to make way for a Starchamber censure against Mr. *Prinne*) so he eagerly persecuted this wel-deserving Gentleman of his owne profession and Society, (to whom he was formerly a friend in appearance, but an inveterate enimie in truth) for his *Histrio-Mastix*, compiled onely out of the words and sentences of other approved Authors of all sorts, against the use and exercise of Sage-playes, Enterludes, Morisdances, Maygames, May-poles, Wakes, lascivious mixt Dancing, and other Ethniek pastimes, condemned in all ages, without any thought or suspition of giving the least offence, either to the Kings most excellent Majesty, the Queene, or State, as he averred in his Answer upon Oath. And although this book was written 4. yeares, licensed almost three, printed fully off a quarter of a yeare, and published 6. weekes before the Queenes Majesties * Pastorall, against which it was falsely voiced to beene principally written; diligently perused and licensed by Mr. *Thomas Buckner* the then Arehbishop of *Canterbury* his Chaplaine both before and after it came from the Presse, entred in the Seationers Hall under the Wardens hand, printed publikely in three authorized Printing-houses, without the least controll, and published by the said Licensers direction, who would have nothing new-printed in it, as appeared upon oath at th hearing: and although Mr. *Noy* himselfe (to whom he presented one of the Bookes) upon the first reading of it, commended it thanked him for it, oft affirmed that he saw no hurt in it, and at the hearing confessed, that the worst aud most dangerous phrase and passage in it, might have a good and faire construction, and Schollers would all take it in a good sence; yet he handled the matter so (by * suppressing the Gentlemans exhibits and defence, wresting his words and meaning, refusing to discover the particulars of the booke on which he would insist, thouge ordered so to doe by the Court, it being else impossible to instruct Counsell how to make reply, and by [illegible] under hand with some of his Counsell by no meanes to

Example 57.

* *One of the actors who [illegible] of and hee who first shewed his Booke to the King, within few months after came to bee his fellow prisoner in the Tower for a reall commentary on his misapplyed text. x The Iudge who upon his reference suppressed these exhibits contrary to law and promise to the Gentleman, was himselfe not long after unexpectedly thrust out of his place before hee knew of it.*

make

make any justification or defence to cleare his innocencie though, the party earnestly intreated, and gave them instructions to the contrary) that the poore Gentleman at last received the heaviest censure that this latter age hath knowne, all circumstances considered, being expelled the Vniversitie of *Oxford* and *Lincolnes Inne* thrust from his profession in which he never offended, fined 5000. pound to the King, ordered to stand on two severall Pillories, and there to lose both his eares, his bookes to be there burned before him, and to suffer imprisonment during life besides. Which Sentence thought by most that heard the cause to be meant onely in *terrorem*, without any intention at all of execution, being respited for above three moneths space, and in a manner remitted by the Queenes most gratious mediation; was yet by this Attorneies and a great Prealates importunity, beyond all expectation suddenly and severely executed, without any the least mitigation, few of the Lords so much as knowing of it. The Gentleman hereupon is set on the Pillory at *Westminster* and there lost an eare; Mr. *Noy* like a joyfull Spectator laughes at his sufferings, and this his great exployt he had brought to passe. which divers there present observed and condemned in him. The Gentleman like an harmlesse Lambe tooke all with such patience, that hee not so much as once opened his mouth to let fal any one word of discontent. Yet that just God and Soverainge Lord of heaven and earth, *Who beholdeth mischief and spite to requite it with his hand*, and avengeth the innocent blood of his servants, tooke this his mirth and malice so hainously, that the same day (as some about him, and of his owne society reported) hee who thus shed his brothers and companions blood, by the just hand of God fell a voiding and pissing out his owne: which so amazed him, that hee used all meanes he could to smother it from the world, charging his Laundresse, and those about him, not to speake of it, refusing to acquaint his Phisicians with it: hereupon hee growes very palid and *ill*, the Phisicians wonder at it; hee complaines to them onely of the gravell and stone in his kidneys, till at last hee grew so ill with this divine strooke, that he was forced to disclose his griefe to them, yet so as they must faithfully promise to disclose it to no man, for feare people should say it were a just judgement of God on him for shedding of Master *Prynnes* blood: But God would not have this secret long concealed; his Laundresse, men, and some Gentlemen of his societie discover and talke of it: hee much vexed in minde, in stead of repenting of what

he had done, and seeking to right the party wronged for his irreparable dammage, like a Hart or Beast once mortally wounded, proceeds on in his former fury, seeks to bring the poore distressed Gentleman into fresh trouble & a further censure, brings him Oretenus, into the Starchamber, reviles him with all manner of uncivill words, moves to have him close prisoner among the rogues in Newgate, sells his Chamber as forfeited to the house by his expulsion, seiseth his books: and when as the Court would not grant his unreasonable malitious motion, above 5. weeks after in the long vacation, when most of the Lords were gone, and his Majesty in his progresse, drawes up an order of his own making in Starchamber for the Gentlemans close imprisonment (the last order he ever made) caused the register to enter it, and sends it to the Tower to be executed the same day he went to *Tunbridge* waters, without the Lords or Courts privity. The day following drinking of those waters he was in miserable torture, in so much that most dispaired of his life, and some reported hee was dead: and hearing there, that his disease of voyding blood was then publikely knowne and talked of in *London*, he was so vexed at it, that hee fell out with his Physicians and servants, railing on them like a frantick man, as if they had betrayed him, and disclosed his secrets; Yea it so fretted and gnawed his heart & conscience, that it made his very heart & intrails to perish: and about a fortnight after brought him to his end. Being opened after his death, there was not a drop of blood found in his body, for he had voided all out before, his false mallicious hard heart with inward fretting & vexing was so consumed & shrinked up, that it was like an old rotten leather purse or meer scurfe, the Phisicians never seeing the like before, his flesh and kidnies were as black as an hat, his intrails (except his lungs onely) all putred; and his carkas a miserable spectacle, but no stone that could trouble him was found about him: his funeral according to his desire was so privat, that there were hardly Gentlemen enough to carry him to his grave, but that some came in by accident. His clients the Players, for whom he had done knight-service, to requite his kindnesse, the next Terme following make him the subject of a merry Comedy, stiled, *A Projecter lately dead*, wherein they bring him in his Lawyers robes upon the Stage, and openly dissecting him, find 100. Proclamations in his head, a bundle of old motheaten records in his maw, halfe a barrell of new white sope in his belly, which made him to scoure so much, and yet, say they, he is still very blacke and fowle within. And as if this voiding of all his owne bleod, and publike disgrace on the State were

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not sufficient to expiate the wronged Gentlemans blood & infamy: himselfe in his last will layes a brand upon his owne son and heire: bequeathing all his goods and lands not therein given to others, to *Edward* his eldest son to be scattered and spent, *nec de eo melius speravit*: enough to make a dutifull child turne unthrift, & a signe of a dispayring man. Which son of his upon his owne challenge and rashnes hath since beene slaine in a duell in *France* by Captaine *Byron*, who escaped scot-free and had his pardon. Thus hath God punished blood with blood: thus hath he dealt with one of the chiefe occasioners of this *Declaration, & burner of that booke, which learnedly manifested the unlawfulnesse of the severall sports and pastimes countenanced in it, especially on the Lords own sacred day out of old and new Writers of all sorts, & specified divers judgements of God upon the authors, actors & spectators of them: not unworthy consideration in these sable times of plagues and judgments. O consider this & all other the foregoing examples, ye impious Prelates, that so far forget the Lord, as still to silence, excomunicate & persecute godly Ministers for not reading this Declaration (though there be no Canon, Statute, Law or Precept extant that requires it) to the ruine, not so much of them, as their poore innocent peoples soules: yet that in these dolefull daies of Plague and Pestilence suppresse, neglect all publike fasting, preaching and praying, which now if ever should be cryed up and practised, and in stead thereof give your selues over to * *dauncing* feasting, playing, **Sabbath breaking, to draw downe more wrath and plagues upon us.* You who oppresse & maliciously persecute godly men, for crossing you in your delights of sin, lest ye now perish as these have done, & so much the rather, because you have all these presidents to admonish you, and yet will not be warned. Well, if you will not be admonished but proceed as you have done, if you perish thanke your selues; I can say no more to you but this: * *Discite justitiam moniti & non temnere divos.*

My flesh trembleth for feare of Thee, and I am afraid of thy judgements. *Psal.* 119. 129.

And if yee will not for this hearken unto mee, but walke contrary unto mee:

Then will I walke contrary unto you also in fury, and I, even I will chastise you seven times more for your sinne. *Levit.* 26. 27. 28.

FINIS.